BOSTON PUBLIC LIBRARY
3 9999 08654 577 7

No. 7598.70

THE TRUSTEES OF THE
PUBLIC LIBRARY
OMNIVM
LVX
CIVIVM
OF THE CITY OF
BOSTON
1852 1873

Boston Public Library

Do not write in this book or mark it with pen or pencil. Penalties for so doing are imposed by the Revised Laws of the Commonwealth of Massachusetts.

This book was issued to the borrower on the date last stamped below.

FORM NO. 609; 6,29.38; 414M.

Y598.70

PROF. PARK'S ADDRESS,

BEFORE THE

AMERICAN EDUCATION SOCIETY,

MAY 30, 1865.

THEOLOGICAL EDUCATION.

AN

ADDRESS,

DELIVERED BEFORE THE

AMERICAN EDUCATION SOCIETY,

AT THE

ANNIVERSARY MEETING IN BOSTON,

MAY 30, 1865.

BY EDWARDS A. PARK, D. D.
ABBOT PROFESSOR IN ANDOVER THEOLOGICAL SEMINARY.

BOSTON:
PRESS OF T. R. MARVEN & SON, 42 CONGRESS STREET.
1865.

From 5595.67
2.11.155
Feb. 16, 1877.

HARVARD
UNIVERSITY

ADDRESS.

SEVERAL years ago, a Scotch pastor, being asked by a merchant: "What is the amount of your ministerial work," replied: "In the first place, I write every year what, if printed, would fill two octavo volumes as large as any man who devotes himself to authorship would think of composing in the same time; secondly, I speak as much every year as a lawyer in good practice speaks at the bar; thirdly, I spend as many hours in making and receiving professional visits as are spent by an ordinary physician." The merchant answered, "None of us would do half your work for four times your pay." A minister does not preach for the sake of getting pay; neither does a bird fly in the air for the sake of getting wings; still a minister must have money or he cannot live to preach, as a bird must have wings or it cannot mount the air. The greatest things depend on the smallest. Milton's Paradise Lost could not have been written without food.

A clergyman in Wales was appointed by an ordaining council to address the people who had impoverished their former pastor, and were now to receive a new one. He recommended in his address, that Jacob's ladder be let down from the skies to that Welch parish, in order that the new minister might "go into heaven on the Sabbath evening after preaching, and remain there all the week; then he would come down every Sabbath morning so spiritually minded, and so full of heaven, that he would preach almost like an angel." Now the people insisted on having their pastor with them on other days than the Sabbath. "That may be," replied the speaker; "*but then*, if he

remain among you, he must have something to eat." The dignity of the angels was not inconsistent with their ascending and descending on a wooden ladder; and one ladder on which our ministering angels may go up to their heavenly studies is such a material sustenance as will make it unnecessary for them to grovel in the earth.

So if our candidates for the ministry be held down by cares in regard to their daily bread, they will not rise to communion with celestial thought. It has been said of one man, that he spent all his time at a Theological Seminary in getting up early in the morning. It may be said of more than one man, that he sacrificed his education to the means of obtaining it; he spent his study hours in earning money for his board. Many a young man will shrink from entering the sacred office, if while preparing for it, he must neglect his mind in providing for his body; and if when in the office, he must perform the duties of a pastor to the people, and also the duties of a people to the pastor, breaking to them the bread of life, and getting for himself the bread which they ought to give him. Some young men will persevere through such obstacles, and will break down their constitutions in combining hard work of the body with hard work of the mind; spending their fresh energies on their books, and seeking their only recreation in sawing wood or carrying on a trade. The most promising scholar whom I ever knew, lost his health and his life by attempting to pay his debts while he was pursuing his studies. If he could have obtained a few hundred dollars from benevolent men, they might have preserved to the church an ornament more precious than silver and gold.

In the year 1854, the Society for the Relief of Aged and Destitute Clergymen appointed a Committee for collecting information in regard to the salaries of ministers in New England. The published Report of this Committee exhibits "the opinions of at least fifteen hundred clergymen," and draws out the two following, among other, inferences: "Precarious and incompetent support prevents many young men of talent and character from entering the sacred profession;" "The high Christian scholarship, so imperiously demanded by the new wants of the nineteenth century, will not be likely to appear under existing

discouragements." The American Education Society was formed in order to render it possible for one class, and in some particulars the best class, of students to prepare themselves for the ministry; in order to save them from becoming life-long invalids, while they are thus preparing themselves; in order to assist them in fulfilling the great aim of a theological education. The Society is founded on the principle, that this great aim is *not* to make ministers frugal in their habit of life. Rigid economy is indeed a virtue, but it may be too expensive. It may be gained at the cost of mental and the higher moral discipline. The great aim of a theological education is *not* to teach ministers how they may combine with their professional cares the arts of gaining money, and thus eking out their salary. These arts are good in their own sphere, but, like Pharaoh's lean kine, will be apt to eat up richer and fuller arts than they. The great aim of a theological education *is* to expand the scholar's thoughts upon something larger than his own purse. As one starts in a course, so one is apt to go forward in it; and if the earlier impulse be in a wrong line, the later movement will be further and further from the right point. It is then a momentous inquiry, and to this let us now address ourselves: WHAT IS THE AIM OF A THEOLOGICAL EDUCATION.

I. One aim of a theological education is, to awaken the preacher's intellectual interest in the doctrines of the Gospel. Some of these doctrines were made for man; some of them were not made for man, but man was made for them; all of them are adapted to his intellect as the atmosphere is fitted to his lungs. He might as safely tie up one lobe of his lungs, as shut out any one doctrine from his mind. The soul breathes the more freely, when all its powers inhale all the truths of which it is said, "they are spirit; they are life." If these truths are not in some way received by the intellect, they are not in any way accepted by the will. The mind is the door to the heart. It is the human Logos. A minister of the Gospel must be, therefore, an intellectual man in the highest sense of that term; the sense of keeping his intellect not merely inquisitive, but inquisitive for the truth; not prurient for what is novel, but intent on what is right and eternal; not hankering

after an artificial stimulus, but enjoying the food that nourishes the soul. By prolonged toil must he discipline himself to think precisely, else he will not define the truths of religion rightly; and immortal souls have been lost in consequence of a wrong definition. He must sharpen his intellect, so as to distinguish things that differ; for some of the most impassioned controversies of the day arise from confounding revelation with inspiration, grace with mercy, chastisement with punishment, atonement with redemption, holiness with goodness, sin with evil, penitence with humility. He must widen his intellect, so as to place together various truths, and not place one where it must crowd out a more fitting one. It is not the single doctrine alone, it is the system of doctrines, which must attract the gaze of the spiritual astronomer, one truth revolving with other truths around a distant luminary, and one constellation of truths revolving with other constellations around the mysterious, attractive centre. By a prolonged effort must the preacher wake his mind up to an enthusiasm in sacred science, so that he may originate for himself what he utters, even although it may have been originated a thousand times before. He learns to use words that quiver with vitality, when he discovers what perhaps other men had seen. He gains a certain life and spring of utterance from having invented what had been perhaps found out already. His ideas must be fresh, in order to be refreshing; therefore must they well up from his own mind, just as if the like ideas had never gushed from any other mind,—the mind being a fountain, not a mere reservoir. A true sermon cannot be composed; it must be like the poet, born not made; and when preached the second time, it cannot be taken up as an adopted child, but must be born the second time, with pains and labor, in the image of the mind that is its mother; so will the sermon be a breathing, growing power. The intellect of the minister must be hospitable to truth, reverent toward the truth; so that he may not put wrong thoughts into his sermon, for wrong thoughts are the work of man; so that he may not put his own eccentricities into his sermon, for these eccentricities are the sidelong movements of man; so that he *may* put into his sermon those thoughts which are conformed to the laws of his intellect; thus will he put into his sermon that nature which

he received from God, and which is sanctified by the Spirit of God. It is this right nature that stirs men to a right sympathy; for He who made all men of one blood, gave to all minds the same laws, and so far forth as any mind obeys its laws, it unfolds the nature of mind, and other minds respond to this nature, as face answereth to face; for God is in this nature, and moves men by it. He does not work by human artifice, not by human affectations of thinking, but he works by himself, and by the forces which he contrives. The right intellect of a man is individual, but is also impersonal; it is a man's own, but the same essence of it belongs to every other man also; more than all and first of all, it is God's; and so far forth as the minister puts this right reason into his sermons, he speaks not as a mere man, but as a man sent from Jehovah. He does not say: 'This is what I am inclined to think; this is what a Synod of men has sanctioned;' but, 'This is reasonable, and what is reasonable is kingly, and he who despises what is proved, despises not man but God; he that believeth shall have peace, he that believeth not shall be at war with himself.' An intellect mighty in the Scriptures, and kindred with the divine intellect, makes a sermon like an electric wire vibrating with an influence from above, and conducting to the hearers the light and the heat of a higher sphere. The Saviour of men was an intellectual preacher. He stimulated thought. He awakened curiosity. He startled men to inquire: "How can these things be?" He excited men to grapple with his words, and at length to say: "Declare unto us this parable." Men did not sit at their ease when he preached. They worked on his great ideas. They tasked themselves to grasp his meaning, and revolve what he had thrown before them. He stood above his hearers. He dropped seed down into their minds. These minds acted on the seed in darkness for a time; but still acted; and, when the time was fulfilled, the seed swelled out, and grew up, and bore fruit; and after he was glorified, his disciples remembered his words, and wondered at their germinating power.

But it is said, that if a pastor be intellectual, he will neglect his outward duties. No. He performs them better, if he add to them severe mental toil. Such toil is the rolling of the water-wheel for the machinery above it.

If he be intellectual, he will become a theological wrangler, it is said. No. If a minister will keep himself familiar with the profoundest works on Logic and Psychology, familiar with theological treatises like those of Calvin and Zwingle and Melancthon and Cudworth and Julius Müller and Dorner, familiar with the idioms and the genius of the Hebrew language and the peculiarities of the Aramæan Greek, he will have as little inclination as he will find time to stand at the corners of the streets, and put a chip on his shoulder, and keep his fist clenched for a fight. A theological fight, as distinguished from a theological discussion, results from a famished intellect. The old oriental inquiry was: "Does the wild ass bray when he hath grass?"

It is said, that if ministers be intellectual they will become ambitious. There is more danger of their becoming ambitious, if they be not intellectual. One of the dying words of Schleiermacher was: "I feel constrained to think the profoundest speculative thoughts, and they are to me identical with the deepest religious feelings." That man is humbled and chastened who bends himself to the question: "What is truth?" For, truth dwells in the temple which unbars its doors to none but men walking softly, and stooping low. For, the truth is God himself, and he makes the meek spirit his temple. "I am the truth," says Jehovah incarnate. The student, for example, who meditates on the decrees of an Infinite Sovereign, and on that universal Providence which carries those decrees out so that not one of them shall fail in one iota, nor interfere with the free choice of men, which is an image of the free choice of God,—such a student learns the littleness of all creatures, and the paltriness of all earthly distinctions; and because he catches a glimpse of the bush lighted up, he says: "I will now turn aside and see this great sight," and in that flame he sees God, and hears the words, "The place whereon thou standest is holy ground. And Moses hid his face, for he was afraid to look upon God;" for God dwelleth in the light, and in him is no darkness at all.

But it is said: If a minister be an intellectual man, he will be tempted to write great sermons. What are great sermons? They are sermons filled with great doctrines. A sermon truly doctrinal is truly great. There is no little discourse, but that

which contains little truth. The vulgar phraseology of the day may be paraphrased thus: 'Bring nothing great into the pulpit, but only such themes as the lambs of the flock may comprehend; simply such themes as the Omnipotence and Omniscience and Omnipresence and Eternity of Jehovah, but nothing great; merely the Infinite Wisdom expanding itself in the infinite scheme of Redemption which the angels desire to look into; nothing more than this; nothing higher than this; nothing great.'

Still it is rejoined: The intellectual preacher will be obscure, and his discourses will not be adapted to the people. There are more obscure sermons preached by men who have but little, than by men who have much, intellectual interest in the truth. The vast majority of sermons which do not meet the sympathies of the hearers, are spoken by untutored men. Some discourses are inappropriate, because there is too much thought in them; but more discourses are inappropriate, because there is too little thought in them. An intellectual minister will accommodate himself to his inferiors, better than an unintellectual minister will accommodate himself to his superiors.

Yet it is replied: If preachers be intellectual, they will be abstract and cold. Now it is thought which elicits feeling, strong thought elicits strong feeling. A true intellect rouses a right heart, as the heaving ground agitates the forest. Faith is not credulity. It is nurtured by evidence. Religious emotion, not called forth by doctrine, nor corresponding with it, is fanaticism. Doctrine is to be preached practically, and practice is to be preached doctrinally. A pure heart saves the preacher from becoming a cold philosopher, and a sound philosophy saves him from becoming a wild enthusiast.

After all, it is said, there is a peril in an intellectual ministry. Peril! indeed there is; but the greater peril of our land is in the want of an intellectual ministry. Our citizens are independent sovereigns; and if governed at all, must be influenced by mind; and will not be controlled by mind, unless it be the mind consecrated to the church, which is the school of Christ. We need a revival of reverence for proof; else the bowie knife will be employed instead of proof. We must have a quickened veneration for argument; else the revolver will be substi-

tuted for argument. With us it is either the bludgeon or a logical faith ; the pulpit must decide which. Peril in an intellectual ministry ! indeed there is ; but we are not called to sound so loud and emphatic an alarm on this as on the opposite danger. It is not true, that our city pulpits are overrun with Jeromes and Augustines and Bernards, and our country pulpits over-crowded with Turretins and Gomars and Van Mastrichts, and our manufacturing villages infested with swarms of Bradwardines and Thomas Aquinases and Duns Scotuses. There is yet a respectable class of our theological students, who remain innocent of this preponderating intellect ; and our theological professors have something more stringent to do, than to prune away either their own, or their pupils' excessive luxuriance of genius. Peril in an intellectual ministry ! indeed there is, but so there is peril in what is called a popular ministry. The impassioned exhorter may burn out his energies in enforcing on others a duty, which he loses strength to enforce on his own tumultuous spirit. The biographer of John Angel James has well described the " terrible and constant temptations " of a fervid preacher " to utter more than his heart feels, and thus to deceive and corrupt himself." Peril ! there is peril before us and behind us, at the right hand of us and at the left hand of us, and all around us, and beneath us, and everywhere except above us ; in a high intellect and in a low one ; a bright mind and a stupid one. This is our probation. This is the disaster resulting from the fall of Adam. Devoid of holiness as all men are by nature, sanctified but in part as the best of men are by grace, no man, no clergyman is safe, except in that Sovereign who environs us with temptations in order that we may gather strength from resisting them, and lets the right path be thick strewn with snares, in order that we may learn caution in stepping over them, and threading our way around them. If there were no dangers in life, God would not be our refuge.

II. One aim of a theological education is, to store the mind with extensive knowledge, and enrich it with a varied culture. There may be an ample capacity without a copious furniture. We need both. We need men of *learning* as well as of intellect, in order to clothe the pastorate with a scientific as well as moral

dignity. Young men are refusing to enter the clerical office, because it seems to afford no scope for literary enterprise. Other spheres of action promise to them a richer reward for study. Youthful scholars like Moses Stuart were disabused of this prejudice by the consecrated learning of President Dwight, and scores of strong men were attracted into the ministry by the literary treasures of Professor Stuart. The names of such men are a centripetal force, drawing collegiate students into the light. The clerical influence of our Puritan fathers was augmented by the fact, that they were known to have amassed extensive knowledge. They verified the maxim of Lord Bacon, that if a man would obtain a clear view of his own field, he must ascend some eminence adjoining it. The people looked up to their pastor, who understood the science of their own handicraft better than they understood it themselves. Ministers who speak the language of Canaan, borrow authority for their sermons from the fact, that they are skilled in all the learning of Egypt.

But there is not merely an adventitious power derived by ministers from their wealth of knowledge, there is also a real power in defending the truths of the Gospel. Science is suggesting new objections to these truths. Some of what were called the impregnable fortresses of doctrine, will not stand before the iron monitors of modern controversy. Geological researches are often found to weaken the faith which they do not undermine; and we cannot now attempt to reconcile the Bible with these researches on the same principles which satisfied Dr. John Pye Smith. Minds which are not conscious of a disbelief in the doctrine of eternal punishment, still harbor a secret unbelief in it; and it were unwise now to defend the truth as it was defended by the younger Edwards. Many who do not deny that the Bible is inspired of Heaven, will doubt whether it be inspired; and we cannot remove these doubts by reasoning as Dick and Parry and Carson reasoned. Nothing is easier than to say, that all the new arguments against the truth are mere repetitions of what has been already refuted; and that errors, like race horses, are running around in the same circle which was run around in former times. The phases of the objections are changed. The forms of the replies must be

new. These objections coming from men of science, are now diffused among the people. Treatises written for German philosophers are translated for American mechanics. The thoughts of German Pantheists are distilled into American essays and poems. The reverence of men for the truth is imperiled by the skeptical inquiries into even the human virtues of our Redeemer. The assaults upon the truth will probably become more and more frequent and ingenious. Foreigners have come to our shores at the rate of a thousand every day, and will come at a more fearful rate. An unprecedented number of them will be well-trained scholars. Many of them will be Neologists, Pantheists, Atheists. In this home of free thought and free speech, they will have influence. This influence must be resisted not by men who *declaim* against, but by men who *reason* against Neology, Pantheism, Atheism. Our youthful clergymen must be trained not to make a noise about these errors—"a bishop must be apt to teach, no striker, no brawler"—but to *understand* these errors, and to meet them as Greek meets Greek.

The superficial reply is: These objections come from the heart, and cannot be driven back by the intellect. So do all objections against the truth come from the heart; shall we, therefore, let them come out and roam at large at their own will? Are all the labors of Augustine, and Calvin, and Owen, in Christian Polemics and Apologetics of no use, because the errors which they combated arose from a sinful will? Out of the heart do come all heresies; but some of them will not come out, if they are to be at once overcome. One reason why objectors embolden themselves against the truth, is their suspicion that the clergy are unable to defend the truth. The fact that we are well armed often prevents the necessity of using our weapons. If we would preserve the peace, we must be prepared for war. There is a kind of indefinite surmising, that in the arsenals of transatlantic science, lie weapons which few can use, and none can resist; and therefore men who are themselves unable to disprove the truth, harbor a comfortable hope that it has been disproved, or can be disproved, and, in some way or other, they cannot tell what way, all will be at last well with the wicked.

At the present time ministers need treasures of knowledge, not only in defending the truth, but also in making it attractive. It must be made attractive; for it must not remain true, as it is now true, that the larger part of our countrymen habitually absent themselves from the house of God. The surest method of inducing men to frequent the sanctuary, is that of exhibiting the facts and principles of the Gospel according to the laws of the human mind. Our fathers exhibited the truth in a style adapted to their day. But the same style is not adapted to the present day. Every age has its own methods of thought. Our school-boys are learning sciences of which our ancestors never dreamed. The taste of the populace is refined and enriched by arts unknown to the universities of former times. The student must begin his work early, and tarry at it long, if he would learn the fitnesses of doctrine, as now proved and now illustrated, to move the mind of men, as it is now stored with ideas and made sensitive and delicate by culture. Unless the pastor adapt his methods of thought to the existing state of his hearers' sensibilities, he works against the laws which God has made. These laws God will honor. The neglect of them God will not honor. We have no more reason to expect, that he will bless the ministry which sets at defiance the mental forces ordained of heaven, than that he will bless the mechanic who uses the lever and the screw in defiance of the principles on which the lever and the screw act. The preacher can do nothing without God, but so far forth as he is a co-worker with God, he has power, not indeed his own, but divine. He who made the forces of nature, made them to be helpers of man, and if we comply with the methods in which these forces work, we are amazed at their results. We put up our wires on the top of poles over which the lightning travels, as our post-boy, to carry our mails for us. We weave our cotton and wool on grounds, where we employ the law of gravitation, as a spinster, to turn our wheels for us. Those were shrewd men of Boston, who, if they had been trained theologians, would have been wise men; for they erected their grist-mills on a spot where the moving tides rolled the machinery around, and thus they made use of the moon, as a miller, to grind their corn. Still more if a *minister* devoutly comply with the laws of mind, may he em-

ploy them as the winds to be his messengers, and as the lightning to be his servants. But if he utter the truth with affected tones, prim, finical gestures, or in any indolent, or inflated, or unfeeling method, and then complain that his hearers are inattentive because they are totally depraved, his complaint is ungraceful, for his elocution is totally corrupt. If he fill his sermons with truisms, vapid exhortations, incoherent thoughts, and then say that the pews are empty because those who ought to be in them are sinners by nature, he makes a one-sided statement, for he is lazy by nature, and has not schooled himself in learning and obeying the laws of the human soul. If he will raise the spiritual building, he must study the fitnesses of the tenon to the mortice.

He may practice on himself a selfish flattery by pleading, that the truths of Calvinism are distasteful and therefore he fails to gain the attention of men. The revelations of the day of judgment will be distasteful; but men will attend to them. It is not merely because a man's message is agreeable, that men will flock to hear him. They will go into the sanctuary, because they fear to stay out of it. They will throng the house of God, because they stand in awe of its teachings. They will listen, because their intellect calls for truth; because their conscience calls for truth; because they have a fearful looking-for of judgment; because they are stirred by a hope that the sovereignty of God will meet them and help them, as they exclaim, "How dreadful is this place." The system of Calvinism is the truth adapted to the reason, and the imagination, and the moral sense, and the reverence for what is great, and the awe for what is majestic, and the admiration for what is sublime, and the fear for what is terrific against wrong, and the hope for what is mighty to save. Men will travel far to see the awful cliff, which makes them tremble in view of their own littleness. They will toil in clambering up to the brink of a precipice, which startles them by revealing their imminent peril. They will linger shuddering over the cataract; they will force their way under the deafening fall of the waters; they will wander darkling through caverns, where all they see is monstrous, and all they hear is unearthly. So men will gaze and admire, even when they hate the truth, if it be held out in conformity

with its laws, and the laws of the soul, all of which are laws of Jehovah. But the doctrines of Calvinism are not popular! Is the ocean in a storm popular? Is the thunder-cloud on the peak of a mountain popular? Are the tragedies over which men weep with quivering muscle, popular? It is an aphorism, "Men love to cry, and hate to think." This would not have become a maxim, unless there were truth in it. Men who have no holiness, have a strange longing for that which quickens their remorse. There is another and opposite aphorism: "Men love to think, and hate to feel." *This* would not have become a maxim, unless there were truth in it. Men who have no holiness, have an instinct of knowledge, an instinct of reasoning, an instinct of grappling with the eternal verities for which their minds were created. "We will never hear John Bunyan preach as long as we live;" that was the remark made by men as they left his plain chapel; and they uttered the same threat as they left the same chapel on the next Sabbath; and one reason why they heard him the second time was; they were excited enough to threaten that they never *would* hear him again as long as they lived. But men will not come into the temple of worship unless they can see the beautiful vestments of the priest, and be soothed by the chants of hired minstrels! And is not the robe of a Saviour's righteousness alluring? And is not the atonement of Jesus like a melting anthem? "And I, if I be lifted up, will draw all men unto me;" for there is a supernatural grace that works with and in and on the natural laws.

But men will not bear this everlasting doctrine and this unintermitting logic! We do not ask them to bear it; for, the truths of the Bible are enwreathed with incidents which God has adapted to the imagination and taste of men; and the preacher who has familiarized himself with the countries and the cities and the woods and the roads, the domestic usages and the personal experiences, which are described or intimated in the Bible, may give to his sermons the enchantment of an oriental garden redolent with the fragrance of the spices, and resonant with the music of the birds.

And here is suggested a supplemental reason for giving to our ministers a rich and varied culture: They should learn to

clothe the facts and principles of the gospel with the attractions of the fine arts. By severe study, they should educate themselves to superintend and control the religious use of these arts. They must be spiritual philosophers, to detect the line beyond which these arts must not show themselves. There is a certain boundary, on the wrong side of which art makes the impression of artifice, sentiment yields to sentimentalism, the symbol attracts more notice than the truth symbolized. There must be an appeal to the senses in the sanctuary; but there must be an æsthetic culture in the ministers, to prevent this appeal from being carried too far. During a pedestrian excursion with a German divine, who, while honored by the public for his brilliant learning, draws his friends around him in private by his ironical method of reasoning, he remarked to me: "The Puritans were one-sided in their addresses to human nature. They made their Sabbath services too intellectual and subjective, not sufficiently artistic and objective. They forgot that the physical senses affect the heart. They should have aimed to enkindle devotion by candles burning on the altar near the silver crucifix; to have aroused the slumbering piety by the stirring trumpet, the solemn drum, the full and loud orchestra. Not only the sense of seeing and the sense of hearing, but also the sense of smell should be made to quicken the religious spirit; and the expressive incense should perfume the temple of the Christians as it did that of the Jews. The physical sense of taste, likewise, has an influence on the heart. How suddenly an emotion of gratitude is excited by tasting the ripe fruits of summer! And in the season of these fruits why should we not use them, as we use flowers in the sanctuary, and circulate the apricot and peach through the aisles and pews as symbols of the divine goodness, and let the indigent worshipers *taste* as well as *see* these fragrant specimens of the bounty of heaven." The moral of these remarks was designed to be, that ministers must familiarize themselves with the philosophy of art, in order to avoid extremes in admitting or excluding the appeal to the physical senses. The Puritan worship, more than the Catholic, demands this philosophy; for it demands the finest of all arts, that of an elocution which is nature perfected, and which God has ordained for his worship. The minister himself must be

trained, so that his hearers will need no picture in oil, no statue of marble; but he must be a breathing picture of the gospel, a moving, thrilling statue, bodying forth all phases of right sentiment. We *must* have symbols of truth in the sanctuary; but the most expressive symbols are those which God has fearfully and wonderfully made: they are the tones and gestures of the speaker who has learned to develope the powers which his Maker has placed in the countenance, the hands, the vocal organs. The Puritan worship demands the art of extemporaneous yet accurate speech, expressing solid, well-ordered, yet fresh, out-gushing thought; an art which requires more discipline than any other from the human artist, and when fairly attained is the most amazing development of the divine skill on earth, developing at once the noblest faculties of the body and the soul of the speaker and the hearer. The Puritan worship demands an art of song, which will animate devotion, and will at the same time be devotion; an art which the pastor must understand, and must excite the children of his parish to cultivate. We would address the *ear* in the sanctuary, not by such *music* as flatters economical men with the notion that they can enjoy just as fine a display at the church as at the opera, and avoid paying for an opera ticket; not by such *music* as prompts the worshipers to inquire, "Was not that piece well executed?" "Was not that a skillful performance?" not by such *music* as sends men home conversing about the *interludes* of the organ, rather than thinking about the sentiments which lay hidden between the interludes; but by such *Psalmody* as will not obtrude itself for criticism; such as is the voice of the prayer of the congregation. We would address the *eye* in the sanctuary, not by massive pillars which stand between the preacher and his hearers, and hide them from each other; not by lofty walls which drown articulate speech in an unintelligible echo; but by such a style of architecture as gives a distinct, definite sound to the speaker's voice, and predisposes men to cherish the faith which "cometh by hearing;" such a style of architecture as will not make the sanctuary a cathedral on the one hand, nor a lyceum lecture-room on the other hand; but a sacred place, peculiar, set apart, still a place *fitted for man as man;* and therefore giving to the speaker and the hearer pure air, as a symbol

and a means of pure instruction; admitting the light of heaven, which is a symbol of spiritual light, and enables the hearers to commune with their preacher, to carry on a dialogue with him, they seeing his eye, and he discerning whether they be awake or asleep, doubting or believing, resisting his message or trying to understand it; so may he speak to them the word in season. A dim religious light is in good taste for a mausoleum; a clear, evangelical light is in keeping with the worship of Him who is honored not by mysticism and hazy sentimentalism, but by clear thought and unstained principle. The perfection of art in the sanctuary is to make all its forms elastic, so that they will bend with the turning course of Providence, with the winding of right sentiment. Where there is parade in worship, there is no true art; where the fresh love of the soul is not expressed in free utterance, where a stiff rubric rules out the appropriate words, there is no true art. Where the temple of truth is hidden under and behind the scaffolding of it, there art has only begun its work and not been able to finish.

Shall we introduce a liturgical and ceremonial worship into our Puritan churches? We can make these churches more attractive by introducing new lectureships into our Theological Seminaries, for drilling our candidates in the art of sacred speech and religious song; for explaining the principles not so much of the Grecian or the Gothic as the *rational* style of church architecture; for cultivating a more glowing interest in the poetry of Isaiah and Jeremiah, in the eloquence of Paul and John, in the beauties of nature as shadowing out the beauties of the Bible. We should qualify our young men to be "*masters of arts*," all arts and all sciences which may render our church-service more attractive while it remains appropriate, more dignified while it remains elastic, more comely and expressive while it remains chaste and flexile. The surest method of forming the taste of the people for something higher than a ceremonial worship is, to educate a ministry which will frame right thoughts *about* God and man, will cherish right feelings *toward* God and man, will express these thoughts and feelings in the right way *to* God and man. There is more of the philosphy of art developed in a religious service conducted by George Whitefield than in a Romish cathedral. If any man

will always speak the right word with the right tone—if, rhetorically as well as morally, "*any man offend not in word—the same is a perfect man.*"

And here is suggested another supplemental reason for giving to our ministers an ample and varied culture. They must learn to make the truth attractive by interweaving it with the interests of daily life. The church is to be an orchard of growing fruits, rather than a storehouse of "dried sweetmeats in glass jars." It is not the place for what men call a body of divinity which is shriveled up like an Egyptian mummy, but for one which *is*, as well as *was*, alive with a soul. William Humboldt styled eloquence "the attaching a composition to the life of the people." The Commercial Discourses of Dr. Chalmers are an illustration of the sacred eloquence which circulates like the blood through the heart of the business community. Ever since the commencement of the Christian era, men have been drawn into the sanctuary by the hope of learning their duties to the State. Laws, like those in regard to public schools, lotteries, gaming-houses, slavery, treason, intemperance, blasphemy, the violation of the Sabbath, are founded on certain departments of theology. These departments cannot be touched without stirring great political questions, more than the tides of the sea can flow and ebb without raising and sinking the ships that float over it. If a minister would bring his services into sympathy with the affairs of the household, and of the town, and of the nation, he must understand the principles of civil law, of constitutional government, of political economy, of the trades and professions of human nature. He must have that finest of disciplines, which will make him sensitive to the fitnesses of times and places, to the proprieties of his calling, to the art of giving his pulpit a wide reach and still keeping it sacred. He must know enough not to raise secular themes into a prominence above the evangelical system, not to discourse on them so often that his hearers shall enter the sanctuary with the habitual expectation of hearing a sermon on railroads, or mechanics' fairs, or the sanitary regulations of a city, or the cultivation of the grape, the apple, or tobacco. He should make his auditors habitually expect to be addressed on such truths as the atone-

ment, and regeneration, and should thus make the simple Gospel stand out above the illustrations of it. He should never preach on the *details* of politics, as separate from the religious *principle* which ought to pervade them. It is a question for the pulpit, whether great malefactors should be punished with death; it is not a question for the pulpit, whether the man called Robert E. Lee should be led to the gallows. It is a question for the pulpit, whether pious men should vote for civil rulers; it is not a question for the pulpit, whether they should vote for the person named George B. McClellan. The minister must learn the fitting boundaries of the pulpit, so that he may not raise questions which there is no time to settle during the sanctuary service. We may pull an ox out of the mire on the Sabbath day, but not when the ox is too large, and the mire too deep. The pastor should not introduce secular duties as the *theme* of his sermons, but as *exemplifying* the Christian principle which is his only theme, and which ought to animate all secular duties. He must learn the Sabbath style of treating week day concerns; the sanctuary method of discussing the affairs of the counting-room. The dress of a minister is not like that of a sailor, and the attire of his discourses is not like that of stump speeches, and his words should never be clap-traps. He must be educated to *feel* the difference between a sermon on the tariff and free trade as a means of State-policy, and a sermon on the law of benevolence as illustrated in the tariff and free trade. He must acquire such a control over business-ethics, that he will never discourse on them without the primary and immediate intent of making his own hearers more spiritual thereby. If he aim to affect the minds of men outside of his own house of worship, he must aim to affect them through the quickened piety of those who listen to him in that house. He has not learned to master the affairs of secular life, but he is overmastered by them, if he speak like a member of Congress for *distant readers*, and not for *present auditors;* with the aim of carrying an election by an indiscriminate appeal, and not of making his own hearers more evangelical in their efforts for the election; with the design of sustaining the government against treason, and without the design of making his hearers more devout in the suppression of treason. The minister must sharpen his discernment, so as to

detect the difference between a plea for money in aid of a Freedmen's College, or Home Missions, or Foreign Missions, as a distant enterprise, and a plea intended to improve the character of his hearers *in* their act, and *through* their act of contributing this money. He should study himself and his auditors, so that he may not discuss the questions of mercantile or political life, unless he be certain that he understands them, and is competent to make himself understood in regard to them.

The want of this symmetrical training may not in ordinary times be recognized as a great evil, but there are times in which it is seen to be a chasm letting the waters of desolation through the walls of the church. It were ungracious to suspect, that our Southern clergy are not pious men ; it were more charitable to say that through ignorance they did it ; but they have done it. They have conversed in favor of rebellion, they have preached in favor of it, they have prayed for it, some of them have fought for it ; before it commenced, many of them pledged themselves to sustain it ; while it raged, they instigated their hearers to enlist in it, and were among the noisiest to cry " havoc and let slip the dogs of war." If they had understood the law of nations, and the structure of American society, and the full meaning of the command to obey magistrates, they would, we presume, have prevented this fratricidal uprising of their people. More than a half million of crippled men, more than a half million of slaughtered men, are now mementoes of the fact, that the instructors of the church were carried headlong by a few crafty politicians ; that men who ought to be leaders having eyes, were led by a few blinded malcontents ; that men who ought to be shepherds resisting the wolves in sheep's clothing, became like sheep in wolves' clothing. And it has been said, even by clergymen themselves, that if the pastors of New England had been pastors in the Southern Confederacy, they also would have sunk their office into this shame. Can it be so ? Are we all without understanding ? Then we must indeed give a new vitality to our Education Societies, and to all our schools for ministerial culture. We believe, that in these schools our candidates *should* be more thoroughly instructed in the relations of the pulpit to the State. But we do not believe, that the pastors of New England are so ill instructed now, as to flock in droves

along paths marked out for them by politicians. Our ministers have cherished independent thought and used untrammeled speech. They have not followed their statesmen. They have moved first. They have started trains of influence. Even the mild and sweet spirit of Lincoln whom they loved so well, has not stifled their voice in behalf of that justice which, though a terror to the few, is benevolence to the many. During this rebellion they may have erred here, in saying too much; there, in saying too little; but, on the whole, they have attracted into the sanctuary multitudes inquiring for the duty of the hour, and have made the impression, that if a man would cultivate a healthful interest in the concerns of the State, he must frequent the house of God. The American Education Society has brought forward into the ministry a score of men who would have been condemned by politicians for having originated the late war, if the war had not resulted in the triumph of freedom; but now the war has resulted in the triumph of freedom, and our politicians do not remember these poor wise men.

III. Another aim of a theological education is, to form in the minister a spiritual habit of mind. He must cherish the active piety, devoting itself to the outward schemes of beneficence; and must be marked by the meditative piety, delighting in the contemplation of all religious truth. He must be characterized by that peculiar type of meditative piety, which is termed *spiritual* and consists in the devout contemplation of the Great Spirit, for what He is more than for what He does, for His holy will more than for His physical glories; of the human spirit, its sin more than its misery, the hatefulness of sin more than the results of it. It is this phase of piety, which prompts us to style the clergyman Reverend. A profoundly intellectual minister aims to enlarge his intellect mainly with the hope of its being crowned with an enlarged piety. He works in the groves and in the mines of oriental literature, not chiefly for his love of letters, but for the sake of coming like the wise men from the East bringing gold and frankincense and myrrh into the presence of the Redeemer. As in every other, so in the spiritual organism, the agencies play into each other, and as knowledge has its noblest use in enriching the piety, so piety

reacts upon knowledge and makes it broad and sound. It is the *spiritual* mind that acts as the magnet drawing to itself all needed learning; for he who wills to do the will of God, wills to understand it, and brings his feelings into sympathy with it; and our Friend in the heavens is like every other friend, unbosoming himself most fully to those who are nearest and dearest to him. We are amazed at the accurate judgment and the nice perceptions of the painter, who expresses many great thoughts in one delicate line; now it is the pious love of his work which gives this fine genius to the minister, and he paints for eternity. We stand in wonder before the marble statue; whence did the sculptor derive his patience, and strength of nerve, and insight of the power belonging to the slightest movement of his chisel? He never would have gained this prophetic instinct, if he had not an enthusiasm for his art. The professional enthusiam of the minister is holiness. His right hand will forget its cunning, before he will forget the truths that he loves; and as his memory is quickened, so is his imagination enlivened by his communion with the infinite Mind; and all his powers move harmonious; and this harmony is in itself a power, lost in Adam, regained in Christ. Because his soul is consonant with the great truths for which his soul was made, he will persevere in his researches for these truths. This is one form of the Saint's Perseverance, for the righteous student "shall hold on his way." This is one form of the minister's Growth in Grace, and in the knowledge of his Lord; for the path of the devout scholar "is as the shining light that shineth more and more unto the perfect day;" "for there shall be no night *there*." In his old age, he will continue to bring forth fruit fresh and ripe for his people; for, "because the preacher was wise, he *still* taught the people knowledge." We are sometimes appalled, when we think of the qualifications prescribed for a divine; such a man is not to be found, we say; such a man,—we might as well speak of iron wood as of such a *human divine;* for no *body* can live under the labors of a *mind* that comes up to this standard; it is all ideal. But, a minister's holy love of the truth is more transforming than the inspiration of the poet. It makes his toil a delight; and when others seek repose, he mounts up with wings as an eagle. In the enthu-

siasm of this spiritual mind, he is raised above his fellow men, and they scarcely know him as their fellow, but he seems to be one of etherial mold, a man of God. A veteran soldier is amazed at the exploits himself performed when in the inspiration of battle; and a true divine, when he receives the unction from the Holy One, whereby he knows all spiritual things, almost loses the knowledge of his former self, and, like the Apostle, says in a vague way: "I knew *a man;*" what man did he know? "I knew a man in Christ;" who is he? "I knew a man in Christ above fourteen years ago;" where is he now? "whether in the body I cannot tell, or out of the body I cannot tell, God knoweth;" I knew "such a one caught up to the third heaven;" I do not identify him by any name, but "I knew such a man, how that he heard unspeakable words; of *such a one* will I glory, yet of myself I will not glory, but in mine infirmities;" for "when I am weak then am I strong." "I can do all things through Christ that strengtheneth me."

> Unless above himself
> He can erect himself,
> How mean a thing is man.

But the minister, above other men, must train his powers to rise above himself and the world, to walk in the Spirit, to walk with God. Such a spiritual mind comes not without a spiritual education. No rare excellence springs up without toil. In this land and this age, men are easily aroused to outward beneficence. Our external circumstances give us a bustling enterprise. But to retire within ourselves, to commune with our own heart and be still, to discipline our wills into a harmony with the truths of God, especially with those severer truths which awe the mind down; this is the labor for Americans. Our young men are inspirited to widen the influence of right principle. This is good; but therefore are they required to deepen the fountains of it; for the width comes from the depth of religious principle, rather than the profound reach from the superficial extent. The structure of our society is to be formed anew. The character of our nation is to be recast. The clergy of the nineteenth, like the clergy of the sixteenth and seventeenth centuries, need the self-denial of Reformers. In our

own land, wickedness may display itself more than in other lands. Bad men may become more conspicuous, and their bad qualities may thrust themselves into a higher prominence. A free government opens the avenues to legislative bribery, commercial frauds, abusive and mendacious speech. Other nations are kept in order by military rule. Our standing army is the church militant. The leaders of the church are the conservators of popular decorum. But their authority lies in their spiritual mind; and they have no power over men unless they have power with God. And as all ministers need the unselfish temper of their Lord, so above all do the Congregational ministers need it. We can not be held in our fitting place by a national church government. We cannot be reduced into outward propriety by forms and ceremonials. Our men of the greatest faults may make the loudest noise, and the tumult of their evil passions may drown the still small voice of their virtues. We have nothing to rely on but our character, fashioned by the teachings, and sustained by the grace of God. If we have not a more disciplined and consecrated nature than other sects, then we are more incompetent than they to mold the genius of the people. Our chief glory is, that we must have a spiritual mind or we are bereft of spiritual power. The divine right of Congregationalism is vested in its fitness to teach that our weakness is in ourselves and our strength is in God; and unless we learn this lesson *by heart*, our peculiar faith is vain, our preaching is foolishness, and of all sects we are the most miserable.

IV. I will mention only one more aim of a theological education; and this is, to make the recipient of it a practical minister of the gospel. Various elements go to make up a practical *man*. But what are the elements combining themselves in a practical *minister* of the gospel? They are a good personal address, an ease in executive detail, a ready knowledge of the truth, a quick religious sympathy, and a tact in using them all for the sanctification of men. We are apt to raise the less essential of these elements above the more essential. Shall not a pastor learn to bow gracefully in the drawing-room, and to speak winningly at the dinner-table? Shall he not be sagacious in reading the countenances, and adroit in managing the pecu-

liar humors of the men around him? Yes. But if he seek first the *accomplishments* of a practical character, he will be in danger of not seeking the real *substance* of it. If he look chiefly for the outward adornings, he will be in danger of not looking at all for the solid worth. The superficial graces should come, but they will come afterward with comparatively little care; the sound principles of the practical character will not come afterward; they must come first; they will not come almost of themselves; they must be worked for. The hard stone must be dug out of the deep earth; the outward polish may be easily added. The practical minister of the gospel must look into the foundations of customs which seem harmless at the surface; must stretch his thoughts forward to the distant sweep of movements which threaten no evil for the present. He must be an honest, lowly, prayerful student of the Bible, as its teachings are illustrated in the philosophy of mind, and the history of the world. During the last thirty years, the practical questions on which ministers have been called to exert an influence have been such as could not be answered by an ecclesiastical martinet; such questions as, 'What shall be done for the extinction of slavery?'—'for the suppression of intemperance?' And during the next thirty years, there will be practical questions demanding from our clergymen a science, a skill, and a spirit which will not spring up of their own accord out of doors; such questions as: 'What shall be the spiritual reconstruction of our Southern States?' 'What shall be done to elicit the peculiar genius, and to train the amiable instincts of our colored freedmen?' 'Shall we encourage them to vote at the polls, and sit in the chairs of the Senate?' To do the practical work which is now required of ministers, demands the considerate and inventive mind of workmen who are expert in handling the most delicate, as well as the most massive, instruments for reaching the most elastic, as well as the strongest, springs of human action.

But the question arises, Must all our ministers be thus highly educated? Shall we not also have some who are merely well-instructed? With those clergymen who have expanded their minds to grasp the more comprehensive theories of life, may

we not mingle those who are sensible rather than scientific? If we cannot do as well as we would, we must do as well as we can. One reason why we ought to raise our standard of education for some clergymen is, the necessity for their uniting in a brotherhood with other clergymen who can only attain a lower standard. One reason why our theological seminaries should be re-endowed, and their courses of instruction enriched is, that we may exalt the dignity of the clerical office, when that office is entered by men who will add to it more of practical tact than of intellectual elevation. It was the opinion of President Edwards, that if we ordain *any* pastors who have not a full collegiate training, we degrade the pastorate. We do so, if the number of such ministers be too large, if they be not associated with other ministers who are more variously disciplined, if our standard for the culture of these other ministers be not raised higher than it is now or ever has been. The exigencies of our land and of our day are inviting into the ministry young men who in ordinary circumstances should continue laymen; therefore should our theological schools enlarge their libraries, multiply their instructors, sharpen the stimulus to severe thought. Everywhere we should station lights; where we can, light-houses. There are scores of pious men, not young enough to go through a ten years' course of study, but young enough to prepare themselves for explaining the way of salvation to the four millions of our countrymen who have been ground down in ignorance, and been suddenly brought within the reach of our clergymen. There are scores of pious men in New England who have such a personal address, native shrewdness, prompt feeling, readiness in adapting themselves to emergencies, such a solid basis of character, that we may wisely train them for the sacred office, even although neither we nor they have the time or the means to train them thoroughly. Their preparatory course must be abridged, but they will work in fellowship with men whose preparatory course has been lengthened, and by this brotherhood our clergy will continue to be a royal priesthood.

Now the question arises, Where shall these practical workmen be trained? Let them be trained in our theological schools.

They need the stimulating influence of these schools. Men who prefer the private to the public system of clerical study, overlook one main design of the public system. This design is not to give ideas, but to arouse men to get ideas; not to put learning into men, but to inspirit men to acquire learning; not to turn out ready-made pastors, but to excite students to make themselves ready for every good work. It is the impulse given by a theological school, which is one of its choicest gifts. This impulse does not come from the instructors alone, but from the contact of the pupils with each other; from the very genius of the place; from the atmosphere of its halls; from the association of ideas with the still lanes and the shady paths and the sacred groves surrounding it. So far forth as any school becomes what De Quincy calls "a dormitory of spiritual drones," it becomes a nuisance. If it can never breathe a new life into its pupils, it will, and it ought to, lose its own life.

But another question arises. Ought we not to institute a special school for the training of those who must be trained in a partial way? No. Beginning too late for a full course, let them not lose the benefit of communing with those who began earlier. Let them acquire a knowledge of themselves by knowing those brethren who are more lettered than they. Let fire be struck out by the contact of bodies so different as flint and steel.

But will not the conscious inferiority of the more extemporized preachers depress them? There is more danger of their being too much elated because they know something, than of their being too much humiliated because they do not know more.

But will not envy creep in between the two classes of students, the one class being often more respected by the erudite, the other class being often more popular with the masses? Ministers who are trained in the same school are less exposed to mutual envy, than ministers who are trained in different schools. It is communion with each other that makes friends, it is distance from each other that makes enemies, of good men. "I hate them," said Charles Lamb, "because I do not know them." In this land and in this age, the less learned need not

be envious of the more learned. Abraham Lincoln had no occasion to dread the literature of Edward Everett. Andrew Johnson need not fear the erudition of Secretary Seward. In this democratic land and this levelling age, the minister who has sound health and a strong voice and inbred sagacity and business tact, need not be jealous of his brother who has grown pale over the Hebrew accents, and the differential calculus.

But will the instructions appropriate for the well-disciplined student, be equally appropriate for the ill-disciplined? Yes, in some respects; no, in other respects. And where the course of study in a school is not apposite to one order of its pupils, let a special course of study be introduced into that school, rather than a special school be instituted. It is far more consonant with the spirit of all good learning, to found one or two professorships for a particular class of pupils in an old seminary, than to found a new seminary for that particular class. In the former case, we merely institute one or two offices, and add them to all the other offices, and to the whole apparatus of study which are of common benefit; in the latter case, we erect new buildings, gather a new library, institute an entire system of agencies, and among them an entire *corps* of professors, for a service which would be performed better in the school already established, if the school were supplemented with one or two professors.

Our practical wisdom is, not to have a larger number of seminaries, but to expand the seminaries which we have now; to make their system of instruction wider as well as deeper, enabling them to give, not only a more finished culture to one order of mind, but also an adequate culture to more orders of mind. Our firmament needs a sun to rule the day and a moon to rule the night, rather than the multiplication of new stars, here fixed, there wandering stars, which at best can only twinkle enough to make our darkness visible. The Europeans reproach us for two contradictory faults: one is, that of being too practical; the other, that of allowing too many persons to rush into one business. And perhaps there is no business which is more overdriven, than that of university-and-theological-seminary-making. One man is so concerned that he cannot sleep by night, because an existing school allows its pupils to learn that virtue does not consist in utility. Shall this man gather up all the paraphernа-

lia of a new institution, in order to make it manifest that virtue does consist in utility? Can he not prove the usefulness of virtue more economically, by adding one lectureship to the existing school? One man is dissatisfied with an institution, because its pupils are taught that impenitent men do not receive from God a power of doing what God requires of them. Shall the churches be stirred up to endow a new institution, where it may be taught that impenitent men do receive from God a power of performing what God exacts of them? May not one professor of natural ability be sustained *along with* one professor of natural inability in the same school; and may not the same lecture room be open at one hour to the man of more taste than exercise, and at another hour to the man of more exercise than taste? Let one lecturer attract all the students he can, to hear him explain the eternal generation; and let another lecturer allure all the students he can, to hear him prove that he does not know what eternal generation means. For a time, there may be a chaos of theological notions; but let the darkness and the light succeed each other in the same place, and ere long the evening and the morning shall be the first day. There will be less bickering and jangling among good men, and good men will sooner learn what they have been bickering and jangling about, if they meet each other face to face, and let one theory grapple with another theory, and a Sibboleth press hard against a Shibboleth, and one cloud of words discharge its electric fluid into another cloud of words, until the atmosphere is purified, and the sunshine steals through the darkness, and the garden of the Lord smiles in light and peace.

Brethren, we have no time and no resources to waste in multiplying schools which will have only a starveling life. The day for fruitless experiments has gone by. There has now arrived the era of solid, broad Christian education. Four millions of our countrymen have come suddenly to the doors of our school-houses, and are knocking for admission. New England is called to lead this great enterprise of religious culture. The fertile soil of other States is not hers, nor the genial clime, nor the commercial facilities. For her glory, she is "shut up to

the faith;" to the nurture of men who, with the help of God, will maintain and extend the faith. Her schools of learning must not be allowed to remain *beggars*, but must become *powers*. And the *Congregationalists* of New England are called to an amount of zeal and skill which they have never yet exhibited, in the training of religious teachers. We have loved to say, that the source from which Congregationalism springs, and the result to which it leads is, the educating of the mind and the heart of the pastors and the people. We are now to prove our words by our works. We have loved to describe our fortresses, and foretell the execution which they would do in the time of need; but that time is come; and now we are called not only to display, but also to discharge our guns. We live in a singular age, when the highest philanthropy blooms by the side of the lowest barbarism. Our countrymen have carried the photographic art so far, that we have received exact, almost perfect likenesses of our prisoners who have been emaciated into skeletons by our Southern office-holders. So do the triumphs of genius, surpassing the exploits of Greece and Rome, come into contact with atrocities which the American Indian would have scorned to perpetrate. The electric telegraph—here is the height of science—diffused in one hour through hundreds of miles, southward, westward, northward, the intelligence of an event—and here is the brutality—more degrading than any other assassination that has stained the annals of crime. Between these amazing extremes, so lofty a refinement, and so deep a debasement, the clerical office is called to mediate. It is like the lightning rod, not hurt by its contact with the air into which it rises, not soiled by its contact with the earth into which it penetrates, but conducting the upper light into the nether darkness, purifying the clouds above and electrifying the ground beneath; and it stands by day and by night, and having done all it stands,—pointing true and steady to the heavens.

Boston Public Library
Central Library, Copley Square

Division of
Reference and Research Services

The Date Due Card in the pocket indicates the date on or before which this book should be returned to the Library.

Please do not remove cards from this pocket.